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SOME  
Buds and Blossoms  
OF  
PIETY

Also Some fruit of the  
SPIRIT of LOVE.

Which Directs to the

Divine Wisdom,

Being A

Collection of Several Papers,

Found in Manuscript,

Written by a Young Man, many of them in the time of his  
*Apprenticeship*, some of them since.

Who, as appears by his *Writings*, had a true Travail after  
the Knowledge of God, and Heaven, and Heavenly Things. And did  
attain to know him, and his Son, Christ, whom he hath sent,  
which is *Life Eternal*.

---

To which subjoyned is a Tripple Plea,  
Touching Law, Physick, and Divinitie,  
Formerly Printed and Subscribed T. C.

---

Printed by Andrew Somle, in the Year 1684.



Books and Manuscripts

OF

PILLET

W. H. JENKS

Also of the COLLECTION

SPRITTS

Which Directs to the

Belmont

Being A

Collection of Several Papers

Found in Manuscript

Written by a young man, many of them in the time of his apprenticeship, some in France.

Who, as appears by his Works, has a true Traveller's spirit, and the knowledge of God and His ways. And did again to know him, and his Son, whom he had loved.

which is his life.

To which is joined a Table of Contents, and a List of the Papers, and is printed and subscribed T. C.

Printed by Andrew Senne, in the Year 1682.



By Ben Amherst

S O M E <sup>W<sup>2</sup></sup>  
**Buds and Blossoms**  
O F  
**PIETY**  
Also, Some  
**FRUIT**  
Of the Spirit of  
**LOVE,**  
Which Directs to the  
**Divine Wisdom.**

BEING  
A Collection of several Papers, written by a  
Young Man, some of them in the time of his Appren-  
ticeship, some of them at several times since, and the latter  
part of them in his late Confinement, by a Writ  
*De Excommunicato Capiendo.*

Who, as appears by his Writings, had a true Travail after  
the Knowledge of God, and Heaven, and Heavenly Things;  
and did attain to know him, and his Son Christ, whom he  
hath sent, which is Life Eternal.

To which subjoynd is a Tripple Plea,  
Touching Law, Physick and Divinitie,  
Formerly Printed and Subscribed T. C.

Also, some Lines written by J. C.

London, Printed and Sold by Andrew Sowle, 1684.

Joseph Stokes Esq<sup>r</sup> 1686



W. H. Jenks  
collection

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A64S6

Friendly Reader;

**I**F in these following Lines thou ought espy,  
Seemeth not right, not pleasing in thine Eye,  
Pray be so kind, so courteous and so fare,  
Excuse the Author, don't hard on him bare;  
For what he wrote, I judge, well did intend,  
I pray, his Faults, the Reader to amend.  
One while 'twas with him, neither day nor night,  
But in the Evening-Tide appeared Light;  
And as unto this Light he did take heed,  
The Morning Day-Star did arise indeed,  
And Sun of Righteousness did shine more clear,  
And Truth more plain & obvious did appear.  
If some things dark, obscure, seem not so sound,  
Pray pass them by; some things herein are found  
Both sure & certain Truths, & plain & clear,  
As who reads to the end, may find. And here  
As I in several Papers did them find,  
Present them to thee with an honest Mind,  
Believing this, they will no harm produce,  
So make them publick to thee for thy use:  
And in that Love, wherewith I them present,  
Do but receive them, and I am content.



**I** Thought it well, these Lines came to thy Hand,  
Thou wouldst then publish, I did understand,  
Because thou knew'st the Lad, as from a Child,  
Was sober Bred, Religious bent, not wild.  
For unto some, acceptable they'l be,  
Though many pass their days in Vanitie,  
Not fearing God, not thinking of their end,  
Not mattering how their precious time they spend,  
Sporting themselves in Pleasures and Delight,  
In deeds of Darkness, Evil Works o'th' Night,  
Forgetting still, to Judgment they must come,  
For their bad Deeds receive a heavy doome,  
Of Goye Curst, depart from me, I say,  
You workers of Iniquity, away :  
This is the sentence, Christ the Judge will give  
To those in Pleasures liv'd, dead while they live.

J. C.

The



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*And some Lines written by J. C.*

The



# The Introduction.

**B**Efore that **Light** or **Darkness** did Appear,  
 When th' Earth lay void, and all things now in't were  
 As nothing, then **Jehovah** fashioned all;  
 By th' **Word** Created hee both great and small;  
 The *Sun*, *Moon*, *Stars*, and all i'th' *Heavens* be,  
 The *Day*, the *Night*, the *Dry Land*, and the *Sea*;  
 The Lord **Jehovah**, hath all these things made,  
 Yea, they were formed by the **Word**, **He said**.  
 But when made God, the *Heavens*, *Earth*, and *Light*,  
 'Twas i'th' beginning, as doth *Moses* write.  
 By th' Word *Beginning*, we must understand,  
 Not from Eternity, God made the Land,  
 Or ought therein, but first of all, before  
 Fishes did swim or *Fowls* i'th' *Air* soare,  
 That is, before God did create the **Whale**,  
 Which is the first of all things *Animale*,  
 'Twan't from Eternity the World was made,  
 But then when time, its first beginning had.  
 And why did *Moses* write, and thus declare  
 To us, that these things i'th' beginning were?  
 First, to confute, or that we might not be  
 Deceiv'd by those maintain its Eternitie;  
 For if that People seriously do mind  
 To know the Truth, i'th' *Scriptures* they may find,  
 That from *Eternity*, *Eternal* none  
 Is, but **Jehovah**, who's the **Holy One**,

Although



Although 'tis so, that World to come, we say,  
*Is without End*; yet this World goes away,  
 And as some say, that what e're had beginning,  
 As had this World, must also have an ending.  
 Some do not stick, to say, *A Generation*  
*Of men there were, before Adam's Creation,*  
 And that *there was a World, before was he,*  
 If we them credit, and no further see,  
 Or rather unto *Moses Writings* may  
 Incline our Ears to hear what he doth say  
 Concerning the Creation of Mankind:  
 The first man, God created, (as we find)  
 Was *Adam*, unto whom Dominion he  
 Had given him, o're *Birds, Beasts, and Fish i'th' Sea*;  
 'Twas he to whom God brought the *Fowls* that fly,  
 And *Creeping things* that on their Bellies lie;  
 The *Cattel* all, and *Beasts* both wild and tame  
 Were brought to *Adam* that he might them name,  
 By which, mayn't I there *Sayings* here disprove;  
 For was a World, then what did in it move?  
 Did *Fowls* o'th' Air, *Fishes*, and *Beasts* o'th' Field,  
 Who gave them Names, and to whom did *Trees* yield  
 Their Fruit; God gave to *Adam* for to feed  
 On every Tree and *Herb* that beareth Seed.  
 Though *Atheists* dream, and *Heathenish* People vain  
 Fabulous like, their Fancies would maintain;  
 Yet those themselves deem *Christians*, they ought not  
 Open their Ears to hear, but rather shut  
 And close their Ears, than hear the Tales of such  
 Those things do broach, invalid Scripture much.

Concern-

Concerning the works of God.

**H**ow doth the **Sun** and **Moon**, God's work declare?  
 The glittering **Stars**, which in the **Heavens** are;  
 The **Hills**, the **Mountains**, and the **Valleys** low,  
 The **Works** of **God**, and his great **Power** do show:  
 The **woods**, the **Trees**, the **Bushes**, and the **Bowers**,  
 The **Herbs**, the **Grass**, and all the **Garden Flowers**;  
 The **Tender Plants**, which from the **Earth** do spring,  
 Praises to **God** from time to time do sing;  
 The rowling foaming **waves** his **Might** do show,  
 The **Hard** congealed **Ice**, and **Milk-white Snow**;  
 The **fountains**, and the **Meadows** every one,  
 The running **Brooks**, and clear **Springs** make him known:  
 The **fowls** o'th' **Air**, the **Birds** in time of **Spring**  
 Most sweet melodious **Harmonies** do sing.  
 The roaring **Lyon**, and the **Unicorn**,  
 The firey **Dragon**, all **God's Power** adorn.

Disobedience the first Sin of the world.

**B**ehold the subtil **Serpent's** Subtilnes,  
 Who to the **woman**, thus made his **Address**,  
 Saying unto **Her**, *Hath God said unto thee,*  
*Thou shalt not eat o'th' Fruit on every Tree?*  
 Then said the **Woman**, thus to him indeed,  
 The **Lord** hath given unto us to feed  
 On every **Tree**, save that i'th' midst doth stand,  
 To which we may in no wise lift our **Hand**,



Lest that we dye. The Serpent he said, No,  
 Ye shall not dye at all; But God doth know  
 That when we eat Thereof, then we shall see,  
 And like to Gods, (knowing Good and Evil) be.  
 The Tree being good, and pleasant to the Eyes,  
 A Tree to be desir'd to make one wise,  
 She took the fruit thereof, did eat, saying, Lo,  
 Take this, O Husband. He did eat also,  
 Their Eyes being open'd, knew they naked were,  
 And to make Breeches, Fig-Leaves did prepare.  
 Soon after this, the Voice of God They hear,  
 Walking i'th' Garden, which made Them to fear.

### The Serpent's Punishment.

**T**He Serpent's punish'd three wayes, First,  
 He of all Creatures most is curst;  
 Next, on his Belly goes, not feet;  
 And Last, the Dust o'th' Earth must eat.

### The Woman's Punishment.

**I**N Sorrow thy Conceptions are,  
 In Sorrow Thou shalt Children bare;  
 To Man shall Thy desires be,  
 Thy Husband shall rule over Thee.

### The Man's Punishment.

**A**DAM, that did his Eve obey,  
 And do the thing which God said No.

The



The Ground was cursed for *His Sin*,  
 Then *Thorns* and *Thistles* grow therein ;  
 In Sorrow all his days must eat,  
 With sweat o'th' Brows, his Bread, his Meat,  
 Till to the Earth, thou go, thou Dust,  
 For thereunto return, thou must.

**Cain was the first Murderer about Religion.**

**C**ain was the first, we read of Till'd the Land,  
 And Abel us'd oft by the Flock to stand ;  
 And in process of time, Cain hap't to take  
 O'th' Fruit o'th' Ground, an *Offering* for to make  
 Unto the Lord ; and Abel brought also  
 The Firstlings of the Flock, and Fat, to go  
 To offer up to God, who did respect  
 HIS Sacrifice : But Cain's he did reject.  
 Then Cain was Wrath, his Countenance soon chang'd,  
 Thus said the Lord to him, *Why art thou strange ?*  
*If well thou dost, thou shalt accepted be ;*  
*If ill thou dost, Sin at thy Door doth lie.*  
 Soon after that, Cain talk'd with Abel, when  
 They were i'th' Field, he slew his Brother, then  
 Thus said the Lord to Cain, *What hast done ? I,*  
*The voice o'th' Brothers Blood from th' Earth hear cry.*  
 But how hap't this ? or what's the cause I pray,  
 That Cain his Brother Abel, thus did slay ?  
 'Twas *Envy*, for in that he did proceed  
 To execute this *Bloody treacherous deed*,  
 Because the Lord, the Sacrifice of Cain  
 Rejected, and accepted his, was slain.

## Cain's Punishment.

What Punishment, to Cain was sent,  
 And what Plague, fell upon  
 Him, Curst was he, of God, to be  
 For e're a Vagabon.

---

Remember thy Creator in the prime  
 O'th' Youth, before the Evil dayes or time  
 Come, when thou'lt say, *I take no Pleasure in*  
*The Tears and Days that lately I have seen.*  
 Whilst Light o'th' Sun, o'th' Moon, o'th' Stars remain,  
 Before the Clouds return, after the Rain;  
 That's whilst thy Eyes lend to thy Body light,  
 As doth the Sun by day, the Moon by night;  
 Or Cloud return after the Rain, (that is)  
 Before stark Blindness, as a dark Cloud seize,  
 Upon thine Eyes, when many a woful Tear,  
 With Humors, have them washt from Year to Year,  
 When the House-keepers, and the strong men all  
 Shall bow themselves, and tremble like to fall.  
 The Grinders cease, because they are but few,  
 And those look out o'th' Windows, dark shall shew.  
 The strong men are the Legs, as Pillars stands  
 The keepers of the House, the Arms and Hands  
 Which with the Paulsie waggel, shake and shiver  
 The Legs, though Props, shall tremble, bow and quiver.  
 And in the Street, the Door then shut shall be,  
 When noise (or sound) o'th' Grindings low, and he

At



At Voice o'th' *little Bird* shall rise, and all  
 His *singing Daughters*, their attention fall ;  
 That's when thy *Ears* have past *Musical* season,  
 And can't attend to hear, *Deafness* the reason.  
 The Door without, that is the *Mouth*, so faint  
 As can't be open'd, but by some constraint.  
 The rising up at voice o'th' *Bird*, doth show  
*Old Age* is wakened, even with Cock-crow.  
 When *Men* shall be afraid of that is high,  
 And likewise in the Way, they fear espy ;  
 That's when they climb, *Fear* doth possess them, and  
 They *stumble* likewise on the *Plain* they stand.  
 When th' *Almond Tree* shall flourish, that (i'le show)  
 Is when thy *Head*, shall with *white Fleeces* grow.  
 When the *Grashoppers* shall a burden be,  
 That's when thy *Legs*, *gouty* are, and *crasie*.  
 When all *Concupiscence* from thee's gone quite,  
 That to thy *Meat*, thou hast small Appetite.  
 Or e're the *Silver Cord* be loos'd, or slack't,  
 Or *Golden Bowle* be broke, or *Pitcher* crack't ;  
 Or *Wheel* at *Cestern* broke, that is, saith one,  
 The *nervous Pinacles* to th' *Urine* gone.  
 The *Silver Cord*, the *Back-Bone* stretched out,  
 And *golden Bowle*, the *Heart*, whence *Life* doth sprout.  
 The *Pitcher* broke, at *Fountain* doth narrate,  
 The heat o'th' *Liver* lost, the *Stomachs* fate.

**T**hough **Sin** at first, on all, through **Adam** came;  
 Yet let not **him**, (but **Self**) bare all the blame.  
 For as I heard, perhaps the thing was true;  
 A *Rich Man*, to a *Poor Man*, this did shew,  
 Set him to work, who dig'd i'th' Ditch apace,  
 Till sweat o'th' Brows did trickle down his Face;  
 Then tossing up the Earth with *Shou'l* or *Spade*,  
 This Cry did utter, and these Words he said,  
 O **Adam**! **Adam**! **Adam**! And hard-by  
 His Master walking, thus did hear him cry,  
 And to him call'd; *Friend, why dost Adam blame?*  
 O Sir! (said he) I need not tell the same,  
 'Tis full well known, how I by **Adam's** fall,  
 Not only I, but *We* his *Off-spring* all;  
 As he himself, with sweat o'th' Face i'th' Dust  
 Must work, since he from **Paradise** was thrust.  
 Had he not sin'd, we'd not subjected bin,  
 Think I to work i'th' Earth: But for his *Sin*  
 God sent him forth to Till the Earth: He came  
 From it, and to't he must return again.  
 Thou **Adam** blames; but how if in his stead  
 Thou wert, then thou wouldst do just as he did.  
 For this observe, these Words I speak to thee,  
 Cast down thy Spade, leave Work, and follow me.  
 If my **Command** and **Precept** thou it obey,  
 Two strokes of Work thou shalt not do all day;  
 But live at ease, and from thy Labour cease,  
 Taking thy Rest in Safety and in Peace.



If this my one Command thou keep, 'tis small,  
 Thou shalt not want for any thing, but all  
 Thou canst desire, to thee I'll freely give,  
 And thou as 'twere in Paradise shalt live.  
 Thou at my Table shalt set down to Meat,  
 And eke Diurnal of my Banquets eat  
 Of Dishes rare, of every Mese but one,  
 Which shall be cover'd, look not thereon;  
 I mean not that thou may not see th' out-side,  
 But don't uncover't; in thy place abide;  
 Lust not to know what 'tis, but do refrain  
 From touching it, if I thee entertain:  
 Then if thou dost this one Command obey,  
 And keep my Precept, thou shalt with me stay,  
 Living at Ease, with Comfort, Joy and Pleasure,  
 Rise when thou wilt, and lie down at thy pleasure.  
 Touch not the Mese, the Dish uncover not,  
 But let it stand alway clos'd up and shut.  
 So whilst thou dost this my Command obey,  
 Within my House thou may'st be sure to stay:  
 But if my Precept thou do not observe,  
 But disobey, and from my Counsel swerve,  
 Then of my Dainties rare, thou mayst not feed,  
 But from my House shalt be expel'd indeed.

So, for some time, this Poor Man he remain'd  
 Within the House, being bravely entertain'd;  
 For he had all his Heart could well desire,  
 Food in due season; when cold, a good Fire;  
 If weary, then a Bed, his Bones to rest:  
 Surely (thinks he) now I am greatly blest!

But

But on a time, when he to *Dinner* went,  
 Sate down at *Table*, none being there present.  
 Then in his mind it secretly did spring,  
 This is the time to see what's in this thing:  
 So up he starts, the *Dish* uncovers, then  
 Out leaps a *Mouse*, away it runs; and when  
 He sees this *Mess*, no other *Rarity* had  
*Forbidden Fruit*, to take, doth make him sad.  
 In comes his Master, who brought him to his House;  
*What now!* (saith he) *Why sad? Hast seen the Mouse?*  
 Yea, (quoth the Man) I in the *Dish* did peep,  
 And suddainly a *Mouse* there out did leap.  
 So says his Lord, *Now see, leave off for shame,*  
*No more blame Adam, Self's only to blame:*  
*When Adam sin'd, from Paradise he went:*  
*So hast thou now broke my Commandment,*  
*And from my House and Table thou must go,*  
*Because what in the Dish was, thou wouldst know.*

*Couldst thou have been contented in thy place,*  
*Thou happy wert; but now art in disgrace,*  
*And to thy Work i th' Ground, with swear o' th' Brow,*  
*Return again, thy Mind to digging bow;*  
*And learn for time to come, content to be,*  
*When placed where thou mayst live so happily;*  
*And learn for time to come, not Adam blame,*  
*But Self, Self do, Self have, 'tis still the same.*  
 If this be so, although the case was sad,  
 Yet 'twas no more than his *Desert* he had.



**T**each me, O Lord, thy **Fear**, which will begin  
**Wisdom** in me, and lead me from my **Sin**.

Teach me, O Lord, thy **Truth**, and I thy **Fame**  
 Will spread abroad, trusting in th' holy **Name**.

Teach me, O Lord, of **One Accord** to be  
 And of **One mind**, with **Those** that **Trust** in **Thee**.

Teach me, O Lord, that I acquainted may  
 Be with the **Children** of the **Light** and **Day**.

Teach me, O Lord, by thine **Admonishment**,  
 In all estates, fully to be **Content**.

Teach me, O Lord, for to rehearse thy **Acts**,  
 And let my **Hands** commit no **Bloody Facts**.

Teach me, O Lord, according to thy **Will**,  
 To ask in **Faith**, that thou my **Heart** may fill.

Teach me, O Lord, my **Wayes** for to amend,  
 And grant I may to **Idols** never bend.

Teach me, O Lord, when **Vain Thoughts** do arise,  
 I **Christlan-like** by **Prayer** them surprise.

Teach me, O Lord, by thy **Eternal** **Might**  
 Against thy **Foes**, courageously to fight.

Teach me, O Lord, that I may never **Mock**  
 At **Sin** as **Fools**, nor be a **Laughing-stock**.

Teach

Teach me, O Lord, Offences for to take;  
Yea, ten times told, rather than once one make.

Teach me, O Lord, as I desire of Thee  
To be forgiven, to forgive Injurie.

Teach me, O Lord, to slight all Earthly Toys,  
And let my Heart be fixt on Heavenly Joies.

Teach me, O Lord, a true account to give,  
Even of my Stewardship whilst that I live.

Teach me, O Lord, that I my Sing to thee  
May all confess, and by Christ be set free.

Teach me, O Lord, by Divine Inspiration,  
To sound thy Praise, amidst a Crooked Nation.

Teach me, O Lord, that what in Hand I take,  
With wisdom I accomplishment may make.

Teach me, O Lord, Ambitious Pride to shun,  
That nought may be *Mis-thought, Mis-said, Mis-done.*



*Some Breathings of Love, which truly do move  
Unto such, that do wisdom desire,  
Declaring the way, in which wisdom may  
Be found of those, for her enquire.*

**W**HO seeks for wisdom, and would Virtue find?  
A secret Treasure, and a quiet Mind,  
A fruitful City, and a pleasant Hill,  
Whose glorious Prospect *Sharon's Rose* doth fill,  
Dropping down *Virtues* Distillations sweet,  
Cooling the Sons of *Zions* ardent heat,  
Whose strong Desires, as lively Sparks aspire  
Still upwards, as doth naturally the Fire.  
Its Scituation towards the *East* doth stand,  
(Or rising of the *Sun* its Soil or Land;  
Its Fertile, Pleasant, Amiable and Faire,  
Which *Bashan's Oaks*, and *Lebanon's Cedars* bare,  
With all the stately Trees o th *Forrest*, and  
The choicest Garden-Spices, in this Land  
Do grow, as *Myrrh*, *Spiknard* and *Cinamon*;  
With Trees of *Hence*, *Calamus* and *Saffron*.  
A goodly Place 'tis, pleasant to the Eyes,  
A Place to be desir'd, where dwell the wise,  
And *Prudent Minds*, who value *Virtue* more  
Than *precious Stones*, or *Gold* within the *Ore*;  
Because compar'd unto *Her*, all things are  
But Dross and Dung. A *Spotless Virgin* faire,

In ~~whose~~ Right-hand is *Time*, with length of *Dayes*,  
 Her Left-hand *Honour*, *Riches* ; all her *Wayes*  
 Are *Paths* of perfect *Peace*, and *Pleasantness*  
 With her's great *Treasure* ; Joy ~~She~~ she doth possess ;  
 A Crown Immortal on her Head, she wears,  
 Deckt with bright *Diamonds*, like to glittering *Stars*.  
 Her Tyer is rich, her Necklace of pure Gold ;  
 Her Bracelets fill'd, with precious *Pearls* ne'er told,  
 For number, numberless, innumerable,  
 Unto all *Vertuous* Minds most delectable.  
 This is that *Queen* of *Wisdom*, who her finds,  
 A greater *Treasure* hath, than all *Earth's* *Mines*  
 Of *Gold* and *Silver* : For shee'l guide thy *Way*  
 From *Darkness* gross, unto *Light's* perfect *Day*.  
 Who doth her seek, assuredly may find  
 Her in the Closet of an *Humble Mind*,  
 In which she dwells, darting her Beams of *Light*  
 Into the Heart, that she discover might,  
 The crooked *Paths*, and sinful *Wayes*, wherein  
 The simple Soul, a Captive long hath bin,  
 To free the Soul, that if it will, it may  
 Refuse Night *Darkness*, and embrace *Light's* *Day*.  
 O! then come all, who *Wisdom* doth desire,  
 And thus, as once I did, for her enquire,  
 Who sought not long for her ; but she reveal'd  
 Her dwelling in my Heart had been conceal'd.

To



**T**O wisdom I my Mind will bend,  
And Understanding she will send  
To me ; for on her I'll depend,  
And she alone shall be my Joy.

I'll seek for her, and she will be  
A *Guide*, delightful unto me,  
Walking i'th Paths of Equitie ;  
With her alone will I rejoyce.

Where e're I do her Works espye,  
They are delightful to mine Eye,  
For she's of Assiduity.  
With those that on her do depend.

She's better than the *Silver* fine,  
And Richer than the *Golden Mine* ;  
As bright as *Sol* himself doth shine :  
With her dwells *Immortality*.

I'll prize her more, than Gold most pure,  
And on her, would be fixed sure ;  
For she's a Rock that will endure,  
And conversant with *Elohim*.

She's Comly, Beautiful and Faire ;  
All precious Pearls, cannot compare,  
To her a *Tree of Life* so rare,  
And she alone will I exalt.

**T**Hus seeking wisdom, wisdom as a Light  
 Within my Heart, appear'd most glorious bright.  
 Like to the splendor of the glorious Sun,  
 Expelling *Clouds*, and causing *Mists* to run  
 Like scorched *Scrolls*, and vanish quite away,  
 That *Truth* and *Righteousness* might now display  
 Its self, and put forth *Fruits* o'th' heavenly *Vine*,  
 Against the which the *Esaubites* combine:  
 But let them know, their *Combinations* are  
 To *Samson's* strength, no better than a Hair.  
 The *Stone* cut out of the Mountain without Hands,  
 Must now increase, and greatly fill our Lands,  
 Assuredly, on whom this *Stone* doth fall,  
 Its ponderous weight, to Powder grind them shall.  
 But they are happy: Fall upon this *Stone*  
 Whose Hearts are broke, with true Contrition,  
 They shall be mollified with *holy Oyle*,  
 And by the *Lamb's Blood*, cleans'd from *Filth* and *Soyle*,  
 That they as *Virgins* pure, array'd in White,  
 Prepar'd may be, to walk in wisdom's Light,  
 Which shineth in their Hearts, who It obey,  
 Even more and more, unto the perfect Day.  
 Yea, wisdom cries without, her Voice i'th' Street  
 She utters loud, the Simple for to meet.  
 And turn them from that Way, to Death doth lead,  
 Wherein, like to Post, they haste with speed,  
 Calling amongst the press of all desiring,  
 And thronged croud of Thoughts, that We retiring



May seek for **wisdom**: O! ye Fools, saith she,  
 Why will ye dye? Return, return to me,  
 That I my **Mind** may pour out to you, and  
 May give you **Knowledge**, for to understand  
 Dark Words, and prudent Sayings of the **wise**  
 With Parables, in **wisdom** to surmise.  
 And recreate your selves, with Solace sweet,  
 That to embrace her in your Hearts you meet;  
 Then keep her, and to you she'll be a Guide,  
 Receive her in your Hearts, and she'll abide,  
 And to your Souls, with **Knowledge** bring delight,  
 And cause you through her **Counsel** walk upright.  
 O! seek her early, while she may be found;  
 She oft Instruction, with Reproof doth sound,  
 To those her seeks, that they may understand  
 The **fear of God**, is the **Beginning**, and  
 First Gate of Entrance, to that City where  
 None but the **Songs of Virtue** do appear,  
 Who sought for **wisdom**, more then Gold refin'd,  
 And till they found her, could not rest in mind,  
 But rove from Hills, to barren Mountains, where  
 Like scattered Sheep, amongst the Wolves they were  
 Grievously bitten, pritcht and torn with Thorns,  
 Yea, often pusht with **Basban's Bulls** Brass-Horns,  
 Till almost tyr'd, yet at last **did** appear;  
 Where think you? even in their **Hearts**, most near  
 The proper Habitation of her Rest,  
 That those who seek, may of her be possess.  
 Who so doth find her, hold her fast, be sure,  
 For she's a **Rock**, that will for e're endure;

A hiding Place, a Covert, and strong Tower,  
 Whereto the *Righteous* run, God's Arm of Power,  
 His word, by which all things created were,  
 That in the Heavens, Earth, Sea and Land are.  
 A Queen; before the *Depths*, with Honour crown'd,  
 And Virgin fair, for Beauty most renown'd.  
 He that approach into her presence will,  
 Must *Self-deny*, *Self-mortifie* and *kill*,  
 And enter with the patient Crown of *Job*,  
 And she will cloath thee with a princely Robe.

Wouldst thou her blessed Company enjoy,  
 Then bid adue, to all *Lusts* base annoy:  
 If thou desirest to have her for thy Friend,  
 With Peace towards all, what may be, thy Mind bend:  
 For where is Peace, there *Wisdom* may be found;  
 But where is Strife, can any thing be found?  
 She is a Virgin of more purer Eyes,  
 Than to behold *Sin's* base Deformities.  
 She is a precious Pearl, and valued high:  
 Come, who can part with all, thou may her buy.  
 Stay, I'm not bought with Money; nay (saith she)  
 Come, buy; come buy without Price; I am free;  
 Come, buy ye *Milk* and *Honey*, is My Call;  
 Come, buy without Price, 'tis free for you all:  
 Why spend you *Labour*, for that is not Food,  
 And *Strength* for that which will not do you good?  
 Awake, awake, 'tis high time, ope' your Eyes,  
 Obey *Christ's* Voice, let *Wisdom's* Light arise



Within your Hearts, that checks for Evil ; and  
 Be sure *Obedience* yield to *Its* Command,  
 That as a *Sword* and *Hammer*, by great Power  
 It may smite down, and as a *Fire* devour  
 The Stubble ; for I know the Lord demands  
 The Fruits of Righteousness at all your hands,  
 You great Professors, that long time have been  
 Talking of Righteousness, but found in Sin.

And you who to God's *Light* and *Truth* confess,  
 Have felt its Virtue, yet do not posses  
 It in you : I a word of Exhortation  
 Unto you give, make you the Application.  
 Consider, *First*, why God discovers Sin.  
 (The strait Gate) and broad VWay the VWorld walks in,  
 Vain Customs, Pride, Hypocrisie, Deceit.  
 (Truth, Righteousness and sound VWords, these more meet  
 Are your Profession to accompany,  
 Yea, perfect Fruits of true Christianity)  
 As those, who in the Life of Christ do dwell,  
 Experimentally to you can tell.  
 Are not these things thus laid before your Eyes,  
 That you the best may chuse, the worst despise ?

And now, a word to you that hate the *Light*,  
 And to Gods gracious *Spirit* do despise,  
 'Counting that an Unholy thing, and Low,  
 A Natural Light, which doth to all men show  
 Their secret Sins ; a Common Grace, whereby  
 There's no Salvation : thus you villifie

Christs precious Blood, that on the Cross was shed  
 For your Redemption, who through sins are dead,  
 Counting Gods only **Son**, our Prince and **King**,  
 The **Lamb**, Christ Jesus, an **Unholy** thing;  
 Despising Gods **Free Grace** and tender Love,  
 That in your Hearts from time to time hath strove,  
 Calling that Natural Light and Common Grace,  
 VVhich gives true Knowledge of God in the Face  
 Of Jesus Christ, Gods Covenant of **Light**  
 Unto the *Gentiles*, and his Arm of Might,  
 By **which**, Salvation he doth work for all,  
 To th' ends o' th' Earth, that on his Name do call.

But Lord! who hath this our Report receiv'd?  
 And who hath in thy Christ, the **Light** believ'd?  
 And to whom is thy powerful **Arm** made bare,  
 And Out-stretched **Hand**, by which all Nations are  
 Invited and allured by thy **Love**,  
 To taste o' th' Bread of Life, comes from above,  
 And drink abundantly; for now Christ says,  
 He that believes in **Me**, though dead, I'll raise:  
**I am** the Resurrection, **Life** and **Light**,  
 Believe in me to Day, before the Night  
 Of Darkness nigh, o're spread your Land, wherein  
 That **Light** once shin'd, which manifested Sin,  
 And secretly reprov'd, when none was nigh,  
 The Evil to discover or discry.  
 This was Gods **Love**, and is his **Grace** to all,  
 Which ne'er consents to Evil, but doth call



From Sin to God, from Darkneſs to Light clear,  
 Breaks down Partition Walls, and ſo draws near  
 To God and Chriſt, by **L**ove's ſtrong tying Band,  
 Againſt the which, the Gates of Hell can't ſtand.  
**I**ts Strength's ſo great, it Armies over-powers;  
**I**ts Scent more ſweet than Garden ſpiced Bowers;  
**I**ts Nature ſuch, makes ſtony Hearts to bleed,  
 Forgives **i**ts Foes, **i**ts Enemies doth feed;  
 Seeks not Revenge, but puts up Injuries,  
 Forgives and covers Faults, and ſo diſcryes  
**I**ts heavenly pure divine immortal **B**irth,  
 From that below, born and brought forth i'th' Earth,

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**A** Riſe, **O** **L**ord, in this the mighty Day  
 Of thy great Power, and richly do diſplay  
 Thy glorious **L**ight and **T**ruth abroad this Land,  
 That all, both Old and Young, may underſtand  
 The Riches of thy matchleſs conquering **L**ove,  
 Thou God of Glory! who doſt dwell above,  
 To whom, on well tun'd Inſtruments let's ſing  
 Praiſes and Honour: Glory to our King,  
 Who Rules in Power on Earth, and Reigns o're Hell,  
 And in the higheſt glorious Heaven doth dwell.

A Princely Tribe all **W**iſdom's Children are,  
 Deckt with a Crown Immortal which they wear.

**A** Precious **Light** in all Hearts doth arise,  
Take heed thereto, be sure, all who be wise.

**B**elieve in Christ the **Light**, who checks for Evil,  
God's mighty **Power** in all to slay the Devil.

**C**anst thou, O man! complain for want of **Power**?  
When God's **Love**, **Light** and **Free Grace**, every hour

**D**oth in thy Heart for Truth and Justice call,  
That thou mayst be redeemed from the Fall.

**E**xamin well thy Heart, and thou mayst see  
God's **Love**, **Light** and **Free Grace** is great to thee.

**F**or oftentimes a **Light**, thou can't deny,  
Within thine Heart doth Wickedness discry.

**G**reat is **Its** Power, for this I right-well know,  
Could *Satan* with Hell-Gates **It** overthrow,

**H**e would by no means suffer **That** to be,  
**Makes** known his dark Deceit so perfectlie.

**I**nto that **Light** then, let thy Mind return,  
Which as consuming Fire all Dross will burn.



**K**eepe low in **It**, and **It** will purge thee so,  
Thou shalt appear more White than driven Snow.

**L**ike one of *Sion's* Sons in Righteousness,  
Whose Robes are *Grace* and *Truth*, a comly Dress.

**M**ind, mind that **Light**, all who desire to be  
Freed from the Bondage of Iniquitie.

**N**o other **Power** but Christ, Gods Sons of **Love**,  
Can from the Bondage of Corruption move.

**O**! That mens Eyes were open'd to behold  
Gods **Light** and **Love**, more worth than finest Gold.

**P**repare your Hearts, this Tydings to receive,  
Great Joy and Gladness to all those believe.

**Q**uake, Quake, ye Stout, before this **Light** to stand,  
Which is the **Thunders** of Gods great Command.

**R**aise up your Forts, and let your Trench be cast,  
Call all your strong, prepare to War, make haste;

**S**et up your Standard, and your Ensign show,  
Sound *Babel's* Alarm, and her Trumpet blow.

**T**his is the Day the Lord of Host will be  
A King in **Zion**, and set *Israel* free.

**U**Nto the Lord, ye Lambs of Light, sing Praise,  
Now and forever, bless his Name always.

**W**O to the stout and lofty Cedars tall,  
Who hate the Light, and slight Gods Mercies all.

**Y**Ou stubborn hearted Ones, who still persist  
To smite the Harmless with a bloody Fist,

**Z**Ealously will the Lord in flames of Fire  
Render you Vengeance in his dreadful Ire.

**A**DAM by Sin brought Death o're all Mankind,  
B ut Christ is come, to quicken *Soul* or *Mind*.

**C**AIN did his Righteous Brother Abel slay;  
D estitution comes on all, walk in his Way.

**E**VE, she the subtil *Serpent's* Voice obey'd,

**F**orbidden Fruit did eat, so was betray'd.

**G**OD curst the *Serpent*, Dust must be his Meat,

**H**e on the same all dayes on's Life must eat.

**J**OSEPH was by his Brethren sold away,

**K**indred unkind, their Brother thus betray:

**L**ittle they dream'd, when it they did effect,

**M**ight come the time, to **J**o. they must subject.

**N**o other Project would these Men content,

**O**nly poor Joseph from them must be sent,

**P**osted away into dark *Aegypt's* Land,

**Q**uite from his Country, yet in this, God's Hand



R ight well is seen. Poor *Joseph* he became  
 S o great in *Egypt* as to rule the same  
 T his was his Portion, he the Lord did fear,  
 U nto Temptation would not yield, nor hear :  
 W hat did his Mistris unto him propose,  
 Y ou see deny'd the same, and would not close,  
 Z ealously bent 'gainst *Sin*, did her oppose. }

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### To Out-side Professors.

Y ou great Professors, who possessors are  
 Of earthly Riches, but of heavenly bare ;  
 Why do ye thus for Husks and Shells contend,  
 Figures and Shadows, which must have an end ?

---

T O Rich, to Poor, to Old, to Young, to all  
 I found Alarm, and with loud Voice call,  
 Awake, awake, rouse up, ye Slugs arise,  
 Shake off the Dust, with Eye-salve 'noint your Eyes,  
 That you this great and glorious Day so nigh  
 Approaching, yea, now Dawned may espy,  
 In which Gods Promises fulfilled are,  
 Of which the holy Prophets did declare  
 How that i'th' latter Dayes the Lord would be  
 A God to *Jacob*, his Captivitie.  
 Return, and eke *Jerusal'ms* Walls rebuild  
 (I'th' Cituation of a pleasant Field)

And

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Only poor Joseph from them must be sent,

Posted away into dark *Aegypt's* Land,

Quite from his Country, yet in this, God's Hand



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 So great in *Egypt* as to rule the same  
 This was his Portion, he the Lord did fear,  
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And

And that Mount **Zion's** holy Hill should be  
 Above all Hills exalted in Glorie,  
 To which the Nations round about should flow,  
 And many People say, Come let us go  
 Unto the **Mountain** of the house o'th' Lord,  
 That he may teach us, and with one accord  
 We in his **ways** may walk. From **Zion** shall  
 The Law proceed, and Gods **word** unto all  
 Within the New-*Jerusalem* plain be heard,  
 That he may Reverenc'd be, obey'd and fear'd,  
 Who shall judge Nations: many he rebukes,  
 And makes them beat **Spears** into **Pruning-Hooks**,  
 And **Swords** to **Plow-Shares**; Nations shall not learn  
 To **war**, nor lift up Hand to fight again.  
 The time draws near, these things fulfilled must be,  
 And happy are they that these things shall see.  
 For Christ is come, mens **Lives** not to destroy,  
 But them to **Save**; and this is cause of Joy:  
 He is not come to **kill** men, but give **Life**,  
 And free from **that** which is the cause of Strife,  
 That men may live in **Unity** and **Peace**,  
 And **Amity**; and **Wars** and **Blood-shed** cease.

---

**A** Time of Darknes o're this Land has bin,  
 So thick, so dark, so gross because of *Sin*,  
 That many People **Truth** will not receive,  
 That God is **Light**, nor in his **Son** believe;  
 Although the Scriptures amply do declare,  
 That God and Christ the Name of **Light** do bare.

And



And first concerning God, who all things made  
 By his eternal powerful word, He said,  
 Let it be so, and so it came to pass,  
 That all in Heaven, and Earth created was.

This God is Light, and in the Light doth dwell,  
 As doth the holy Scriptures plainly tell:  
 In many places you may plainly find,  
 Who read the Scriptures with an humble Mind,  
 And that his Son our Christ, who is the Lamb,  
 Is call'd the Light, who from God's Bosom came  
 To lead Man up to God out of the Fall,  
 In which through Sin we are concluded all;  
 And so through Sin, in Death and Darkness be,  
 Till by the Light of Christ we are set free,  
 Who came to lead, all those that him obey,  
 Out of the Night, into the perfect Day.

O blessed Day! O glorious Day of Light,  
 Which conquers Darkness, and expels the Night.  
 Blest be time in which thy Day-Star bright,  
 And Morning redness of Eternal Light,  
 Our Hearts did visit, and by splendant Rayes  
 Reveal the Glory of these latter Dayes,  
 In which the Lord of Host, our God most-high,  
 According to his Promise, doth draw nigh  
 Unto his People, and their King will be,  
 And by his powerful out-stretch'd Arm set free.

His Sons and Daughters, who long Captives were  
Under oppressing **Pharoah**, and did beare  
The heavy **Pokes**, oppressing **Burdens**, and  
Increasing **Tasks** of black dark **Egypt's** Land.

**Of Divine Love.**

**W**Hat shall I say of **Love**, the chiefest Good ?  
'Tis Bread of **Life**, the Soul's Cœlestial Food ;  
The blessed **Mansion** of Eternity,  
The Residence, and **Dwelling** of the high  
And lofty One, the **New-Jerus'lem** bright,  
Fill'd with that glorious Splendor and great Light,  
Which doth the seven-fold **Light** o'th' Sun transcend,  
Which **Light** transparent, never shall have end.

O depth of **Love**, and boundless **Ocean** wide !  
Under the shadow of thy Wings us hide,  
And keep us, Lord, in perfect Rest and Peace,  
Shower down thy Mercies, make all Discords cease ;  
Reveal thy **Light**, thy glorious **Truth** make known,  
And by thy conquering **Love** bind all in one,  
That in a Oneness all may sing amain,  
**Jehovah-King**, on **Earth**, in us doth Reign.



---

An Exhortation to dwell in Love.

**D** Well Friends in Love, and then no Strife will be;  
 Nay, nor Contention, but a Unitie:  
 For Love in all things doth for Oneness call,  
 Thinking no Evil, but pure good to all;  
 Yea, Love is God, and God is Love and Light,  
 Fulness of Pleasure, Joy and great Delight;  
 Dwell ye therein, and ye shall witness, Friends,  
 Such sweet Enjoyments can't be writ by Pens:  
 For since the Lord in mercy hath made known  
 This Dispensation of his Love, and shown  
 To me its Vertue, and choice Nature pure,  
 To ye with boldness, this I dare assure,  
 That Love's the highest Dispensation, yea,  
 That ever hath, or will dispensed be.

---

Christ the true Light.

Christ the Son of God's Love.

**D** Well in the Light, and there true Love will be;  
 Dwell in true Love, and great Light ye shall see;  
 For in the Light, there true Love doth abound,  
 And in the Love, there true Light may be found:  
 For Light and Love, though they seem two by Name,  
 Yet one, in Substance, and in truth the same.

**D**ear Friend J. C. with true unfeigned Love  
 I thee salute, which in my Heart doth move  
 Towards thee, and all our tender Friends most dear,  
 Whose Minds are staid on God, in his pure fear.  
 Feel me, dear Friend, a Member joyntly knit  
 To all, in Christ, in heavenly Places sit ;  
 And here to Friends no Stranger would I be,  
 Though they my Face, as outward, ne're did see.  
 For truly Friend, I dearly love and own  
 All travelling Souls, who truly sigh and groan  
 For the Adoption, which sets free from Sin,  
 And works Redemption, from that state wherein  
 The Prince o'th' Power of Darkness long did reign :  
 But blest be God the time's at hand, a Chain  
 In utter Darkness must his Portion be,  
 There to be bound, and never more set free.

**O** ! all the Riches that are here below,  
 Pomp, State and Gloz, man esteemeth so :  
 What is It all ? if I It once compare  
 Unto a Child, that doth Gods Image bare,  
 But Dross and Dung, yea, filthy Dirt and Mire,  
 To purest Gold refined in the Fire.  
 How can I then but dearly love and own  
 Those precious Members, which are Bone of Bone,  
 And prize their presence, and enjoyment more  
 Than Butts of Wine, and Oyl, and Barns of Store.



**T**He man that lives in Sin, walks in the Night,  
 And spends his dayes in Darknes, not in Light.  
 A righteous man his Works to Life do tend,  
 But wicked men their Minds to Strife do bend.  
 Avoid the Ways of Satan, they're not right,  
 But trace the Steps o'th' Just, which Shine as Light.  
 Comfort the Comfortless in time of need ;  
 Distribute to the Poor, and Hungry feed.

**A Complaint against New-England Professors.**

**O** Sad ! New-England, I have heard strange News  
 concerning Thee ; Why didst Thou thus abuse  
 Gods Children dear, Male and Female ? Surely  
 Their Blood Thou Slew, and Hang'd, aloud doth cry  
 Unto the Lord, who will avenge the same.  
 Upon Thy Head, (A Record to thy shame )  
 A shameful thing indeed ! what shall I say ?  
 You are the stock of Cain ; this was his way.  
 Your cruel Works, Your hardned Hearts make known  
 Your Babel great, must to the Earth be thrown ;  
 Your boastings high, like Capernaum tall  
 Must all come down ; your Pride shall have a fall.  
 You that so cruel and merciless were,  
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 You that so cruel and merciless were,  
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### Concerning Persecution.

**S**ince Abel's time unto this present day  
 There is an **Evil** that hath born great sway,  
 An **Evil Great**, A **Horrid** and **Black Sin**,  
 Call'd **Persecution**: All that walk therein,  
 What e're they say, profess or do pretend,  
 By **Persecution** People to amend;  
 Yet none of them could ever make appear  
**Co-ercive Means** was a good Course to steepe;  
 It ne're did **Mend**, but rather always **Mar**;  
 Who e're harpt on that string still made a **Jar**;  
 IT is a hateful, foul, destructive thing:  
 To **King** nor **People**, It ne're good can bring:  
 The **work** and **fruit** thereof, as many write,  
 Nought else produceth, but a **Hypocrite**.  
 I think it strange, why some should pleasure take,  
 And **Coil** themselves, but **Hypocrites** to make.  
 It is work that **Marks** all in it are,  
 With **Mark** and **Badge** of Satan, which they weare,  
 The **Mark** o'th' **Flesh**, and **Birth** that's from below,  
 A **Badge** with which all **Persecutors** go.  
 For as it was, so still it is, I say,  
 The **fleshy Birth** the **Spirits Birth** would slay.  
 Nothing more certain is, the **Mark** and **Seat**  
 O'th' wicked **whore**, than **Persecution** great:  
 Nothing the **mark** of the false **Church** more plain,  
 Than **Reformation** per **force** to maintain.

Nothing



Nothing more plain is writ in **Letters Red**  
 Than **Antichrist**, where they mens Blood do shed  
 About Religion, and Religious things;  
 This is a truth; Conviction with it brings,  
 To all that sober, serious, moderate are,  
 It is an Argument great weight will beare;  
 For Christ commanded, that the **wheat** and **Tare**  
 Should grow together till the Harvest were.  
 The **Tares** to be pluckt up he gave no leave,  
 Lest that thereby the **wheat** should hurt receive.  
 He also told to his Disciples all,  
 When that from Heaven they would Fire call,  
 They did not know nor understand aright  
 What spirit they were of; for his delight  
 Was, Mens Lives for to save, and not to kill;  
 For this end did he come, to do Gods will.  
 He also said, when that you **Cursed** are,  
 Then you should **Bless**; when **Persecuted**, bear  
 It patiently, and **Pray** for Enemies,  
**Do Good** to those that hate you; none despise,  
 Because they are not now just as you are:  
 The time may come, they may Gods Image bear,  
 Though now **Adverse**, **Idolatrous** and **Uain**,  
 The time may come, they Mercy may obtain.  
 If now their Way be **False**, **Erroneous**, and  
 Not **Right**, in time, they **Truth** may understand.  
 The best way then, is still to let them live,  
 And let your Light so shine, as it may give  
 A better Understanding, that they may  
 Receive the **Truth**, and walk in the **Right way**:

After

After this manner Christ his Scholars taught;  
 And those 'teach otherwise, their Doctrine's naught,  
 They ne'er did learn it of the Light, the Lamb.  
 For **Persecution** from the Devil came;  
 'Tis he that sets men to this **work**, and they  
 Shall of him have their **wages** and their **Day**.  
 Therefore let none, that this bad **work** attend  
 Expect **Good wages** in their latter end.  
 Their Work is bad, and their Reward will be  
 Gnashing of Teeth to all Eternitie.  
 Thus much concerning **Persecution** here,  
 A thing from which all **Christians** should keep clear.

---

**L**ord God Eternal! by thy mighty Power  
 Preserve, I pray thee, in the approaching hour,  
 Thy Lambs, thy Babes, thy little Ones, yea, all  
 Who in Thee trust, and on thy Name do call.  
 Support them (Lord) by thine Out-stretched Hand,  
 And give them boldness valiantly to stand  
 True Witnesses for thee, thy Truth and Light,  
 And bear their Testimony (in despite  
 Of Wicked Men, who wilfully oppose  
 That saving Light, their deeds of Darkness shows)  
 'Gainst their false Worships and Idolatry,  
 Which holds the Seed in sore Captivity,  
 That so the Righteous Seed o're all may rise  
 To praise thy holy Name, thou only Wise,  
 To whom be Glory, Honour and Renown,  
 Who only worthy art to wear the Crown.



Concerning the Philosophers Stone.

**B**lest is that man can want and can abound,  
 And rest Content in all states, he hath found  
 That precious Pearl, much hidden and unknown,  
 Which may be term'd the *Philosophers Stone*;  
 For it turns all to Good, the chieftest Gold.  
 What-e'er it haps on, either Heat or Cold,  
 Sun-shine or Rain, Riches or Poverty,  
 Stripes or Reproaches, all things well comply;  
 And with this *Stone* so joyntly mix and change,  
 Its course most swift, throughout y<sup>e</sup> World doth range,  
 And by its sublime Vertue still convert  
 All things to Riches and great Joy of Heart.  
 Press forwards, *Chymists*, and this *Stone* attain;  
 For 'tis the *Sumnum Bonum*, and the main  
 Point of Religion and Divinity.  
 Thus in Gods hand in true Content to lie,  
 And at the ordering of his mighty Power,  
 With true submissiveness, even every hour,  
 In still and quiet Resignation stand  
 To his disposing Providential hand.

## Concerning Covetousness.

**T** Here is a *Sin* too much liv'd in,  
 It many *Cloakes* doth wear.  
 These *Cloakes* much us'd and much abus'd,  
 Are almost grown *Threed bare*.  
 The *Rich Men* yet these *Cloakes* will get,  
 And wear *them* frequently,  
 As if so be no one could see  
 What under *them* doth lie.  
 Alas! Alas! these *Cloakes* may pass  
*Avarice* to cover,  
 Yet all won't do, to tell them true,  
 Though wrapt over and over.  
 This *Sin* which hath so many *Cloakes*,  
 Is named *Covetousness*;  
 Here ye may see *Idolatry*  
 In some great things profess,  
 Although this *sin* so much liv'd in  
 Be meer *Idolatry*;  
 Say what one will, they'll live in't still,  
 'Tis *Truth*, none can deny.



Concerning Pride, Avarice and Luxury.

**P**ride, Avarice and Luxury, these three  
 Are Evils great, avoided for to be,  
 By all who Christ profess, and bare his Name ;  
 His Life and Doctrine did condemn the same :  
 Pride was the Evil, which did first prevail  
 Mistr'y (on all, through Adam) to entail.  
 Pride and Self-love desires to grow so great,  
 Persues, and craves to know what is not meet ;  
 And when obtain'd, it works a strange exchange,  
 Drives out from Paradise, on Earth to range.

So Pride before Destruction goes, and all  
 That are of Haughty minds must have a fall.

Proud man God did resist, and doth so still,  
 But doth the Humble teach to do his will.  
 His will then done, Man does enjoy Gods Peace,  
 Rests in his Sabbath, and from Sin doth cease.

Avarice is an Evil great indeed,  
 Because from it all Evils do proceed.  
 A Root of Mischief, 'tis Idolatry,  
 A Sin from which we all should swiftly fly.  
 But having touch'd on this great Sin before,  
 The less need say, and so now pass it o're.

**Luxury** next is that of which I write,  
 An **Evil** great to indulge th' Appetite.  
 'Tis an **Excess** of Pleasure and **Self-ease**,  
 With Christian **moderation** ne're agrees.  
 To say, What shall we eat, or drink, or weare,  
 It was the **Gentiles** for those things took care.  
 But Christ to his Disciples thus did say,  
 Take ye not thought; he shew'd **another** way.  
**First** seek Gods Kingdom, and his Righteousness,  
 All **other** things the Lord will add and bless,  
 By which those that **Luxuriously** did feed,  
 And drink **excessive**, are reprov'd indeed.  
 Indeed the same severe **Reproof** doth merit;  
 For those it use, strange **Mischiefs** shall inherit,  
 Not only to their **Bodies** and **Estates**,  
 But on their **Souls** brings burdens and great weights,  
 Impareth **Health**, it shortens **Life**, and still  
 Unfits the **mind** to do Gods holy Will.  
 And those in **Luxury** and **Self-ease** dwell,  
 Forget God, so must be turn'd into **Hell**.

There's **One** thing more, to you I now may name,  
**Apparels**, first ordained to hide mans shame.  
 And why of **these** should man be proud, I pray?  
 And for what reason should they be so gay?  
 Since the first **Coat**, which **Adam** wore, was spun  
 By **Sin**, a Threed and Work hath all undone.  
 Why then should Man use so much **Cost** and **Care**,  
 His **Lapse** to show, thus trim the **Badge** to wear,

As



As if to all he meets, he would impart  
His Innocency lost, and **Prude** of's Heart.

Well, this I say, **Prude**, **Avarice** and all  
**Luxurious** ways, sprung up through **Adam's** Fall;  
And as Man comes to be **Restor'd** again  
By Christ, these **Sins** are mortifi'd and slain.  
But those live in such **Evils** and **Excess**,  
Be no good **Christians**, what e're they profess.

**T**EMPERANCE is a Vertue choice and rare,  
(This Age) these Trees are scarce, such **Fruit** doth bear.  
This is an Age, **Intemperance** and **Sin**  
Too much in **fashion** is, too much **liv'd** in;  
An Age so strange, in which some strangely deem,  
None can be **Loyal**, **Temperance** esteem.  
**Temperance** seems as banish'd from our Land,  
While **Healths** and **Buzza's** in repute do stand.  
**Temperance** yet good Men will highly prize,  
It always was much valu'd by the Wise,  
Because it leads in Ways, preserveth **Health**,  
Ought more to be prefer'd than earthly **Pelf**:  
The **Contrary**, great Ill Convenience brings;  
Most of Diseases from **Intemperance** springs.  
**Extreams**. Excess in Meat and Drink, anoy,  
They hurt the Mind, and Body do destroy.  
Therefore the best Advice that I can give,  
Is **Abstinence**, not too much to receive.  
More are destroy'd by **Superfluity**,  
And dye, than those through want and **Penury**.

Besides, the **Sin** is great, men can't enjoy  
 Gods Mercies and his Blessings, but destroy  
 And spend the Creatures on their sinful Lust,  
 Offending God, provoking of the Just,  
 To bring their Heads down low unto the Dust. }

**I**F **Health** and **Happiness** thou wilt obtain,  
 From **Costly food**, **Rich Dainties** then refrain.  
 If **Health** and **Happiness** thou highly prize,  
 Not many **Dishes** use, **Two** may suffice;  
 For many sorts of **Food** not well agrees,  
 Hinders **Digestion** and breeds **Crudities**.  
 The first **Concoction** then, if not made well,  
 The next can't mend it, as **Physicians** tell.  
 The meaner **Food** and simple **Diet** plain,  
 The Bodies **Health** most bravely doth maintain.  
 An **Healthful Body** and a **Quiet Mind**  
 Amongst the **Epicures**, who can them find!  
 What **Health**, or **Strength**, or **Peace**, or **Quietness**  
 Can those enjoy, live daily in **Excess**?

If **happiness** in **Health** a man may find,  
 Surely much **happiness** in a clean **Mind**.

A **Man** whose **Mind** is **Holy**, **Humble**, **Pure**,  
 A **Treasure** hath that alwayes will endure.

God gives his **Creatures** unto **Man** to use,  
 But Gods good **Creatures** many do abuse.  
 And on their sinful **Lusts** do spend the same,  
 Him they dishonour and blaspheme his **Name**.



Concerning the Cross of Christ.

**T**He Cross of Christ, the Power of God,  
 The Enmity doth slay,  
 And bring the Soul from Death to Life,  
 From Darkness to Lights Day.  
 The Cross of Christ, the Power of God,  
 O're Hell Gates doth prevail;  
 Whoever in the same doth trust,  
 To help, it ne're doth fail.  
 The Cross of Christ, the Power of God,  
 To Jews a Stumbling-Block,  
 Unto Believers precious is  
 Elect, their only Rock.  
 The Cross of Christ, the Power of God,  
 To Grecians Foolishness:  
 They after earthly wisdom seek,  
 But folly do posses.  
 He that doth not take up Christs Cross,  
 And bear it willingly,  
 Cannot be Christs Disciple, till  
 Himself he doth deny.  
 The Cross of Christ preserves from Sin,  
 And all who with it dwell  
 Are ransomed from Death and the Grave,  
 And all the Powers of Hell.  
 True Christians love the Cross of Christ,  
 And highly prize the same;  
 They greatly do rejoyce therein  
 To suffer for Christs Name.

Concerning the Soul's Travail after the  
Knowledge of the Right way.

**T** Here was a time in days by past,  
When in my tender Years  
I greatly cry'd unto the Lord,  
To free me from my Fears.  
My Fears, and Doubts, and Questionings,  
Which greatly did attend,  
Lest that I should miss of **that way**  
Leads to an happy End.  
That **way** in which the Lord alone,  
To serve, I might be sure,  
That **way** in which he's worshipped,  
By such whose hearts are pure,  
Who do the **face** of God behold,  
And see his Glory great;  
This was the thing I more long'd for,  
Then for my natural Meat.  
Then as I cry'd, and sought the Lord  
The **Right way** for to know,  
The Lord was pleas'd in his due time  
The same to me to show.  
But whilst among the **watch-men** of  
The **Night** I did enquire  
The **way**, and my Beloved seek,  
Whom my Soul did desire,



I could not find the Way, nor yet  
 See my Belovod dear,  
 Till past blind Guides and watch-men of  
 The Night I was got clear.  
 One cry'd lo here, and one lo there ;  
 One that's the way, one this ;  
 So I still here was in great fear,  
 Lest Right way I should miss.  
 For all their Sounds Uncertain were,  
 Their Trumpets did not blow,  
 So as to give a certain Sound,  
 And Right way for to show.  
 For all their Sounds, and Cryes and Calls  
 Were unto things without,  
 Wherein no Certainty was found  
 For to resolve my Doubt :  
 Then I remembr'd Christ foretold,  
 When some lo here shall say,  
 And some lo there, then go not forth  
 After them in their way.  
 For Heavens Kingdom is within,  
 And who the Way will find,  
 Which unto Rest and Peace doth lead,  
 Turn Inward must his mind.  
 For what is to be known of God  
 within is manifest ;  
 And till the Mind be Inward turn'd,  
 None finds the way to Rest.

For till unto the **Light** withit,  
 And gift of Gods Grace free,  
 The Mind and Heart of man be turn'd  
 The **Right way**, he cannot see.  
 Therefore the great concern of all,  
 Who after God doth seek,  
 And long to know his Way and Truth,  
 Is to be low and meek.  
 For those who **Meek** and **Humble** are,  
 The Lord will teach his Ways,  
 And raise them up by his great Power,  
 For to shew forth his Praise,  
 And as the Lord in mercy did  
 To me his Truth reveal,  
 So I will publish loud the same,  
 And not the Truth conceal.  
 Because I know the living God  
 Would **all** the **Truth** should know,  
 And none perish for want thereof,  
 Nor to Destruction go.  
 For God that did all Nations make  
 Of one Blood, for to dwell  
 Upon the face of the whole Earth,  
 Wills **None** should go to Hell.  
 He made not man to be **destroy'd**,  
 But for a better end,  
 Namely, to **serve** and **worship** him,  
 And on him to depend.



The purpose of Almighty God,  
 Was man might glorifie,  
 And honour his Creator great,  
 To all Eternity.  
 And not live unto himself,  
 Nor Satan serve in Sin,  
 With Lust o'th' flesh or Lust o'th' eye,  
 Nor Pride of Life live in.  
 For Such things they are not of God,  
 But of the wicked World ;  
 And all that from them ben't Redeem'd  
 Must into th' Pit be hurl'd.

Now to the end that all Mankind  
 Might answer Gods designe,  
 He his good Spirit freely gives,  
 And those to it incline  
 Their Ears, and hearken what it saith,  
 And do the same obey,  
 Be sure therein they cannot Err,  
 Nor miss Gods Perfect way.

The way of Light the way wherein  
 The just men all did go,  
 The way of Life, the way of Truth,  
 The right way all do know,  
 Who walk therein, it is the way  
 That leads to Peace and Rest,  
 The Just Mans Path, a shining Light,  
 All walk therein are blest.

This is the Path **Abel** trod in,  
 And **Abraham** also ;  
 Our Fathers **Isaac** and **Jacob**  
 In **this** same way did go.  
 It is a way the Vulters Eye  
 Can't see ; no Ravenous Beast  
 Can tread or set a foot therein ;  
 Nay, nor no Hireling Priest.  
 It is a way for Ransom'd Ones  
 From the Earth are Redeem'd ;  
 Those walk therein are lov'd of God,  
 Though by men dis-esteem'd.

Blest be the time in which **this** way  
 And **Day Light** did appear,  
 Which leads to God out of all **Sin**,  
 And frees from slavish Fear.  
 And frees from **Wrath** and **Vengeance** fore,  
 For Evil Deeds is due ;  
 Which is the Portion o'th' Unjust,  
 The Scriptures plainly shew.

Blest be the time in which **this** way  
 And **Truth** and **Light** did shine  
 To th' satisfaction of my Soul,  
 That for the same did pine.  
 I hungred after **Bread** of **Life**,  
 And thirsted for Drink fore,  
 That **Bread** and **Drink**, which who receive,  
 Ne're hunger nor thirst more.

That



That is to say, for other Food,  
 Or other Drink, but still  
 They daily pray unto the Lord,  
 Thereof to have their fill,  
 For they that hunger, and do thirst  
 For Righteousness most pure,  
 Are blest of God, and shall receive  
 Mercies that will endure.

And now the goodness of the Lord,  
 In making known his way,  
 And gathering out of the by-paths,  
 Where many go astray.  
 And feeding of my hungry Soul  
 With Bread, and Peace, and Rest,  
 Doth me constrain still to declare,  
 His Name forever blest,  
 Who has done more for my poor Soul,  
 Then I could ask or think.  
 'Tis said in times of Ignorance,  
 (By past) the Lord did wink;  
 But now the Lord to all men calls,  
 Repentance for to make,  
 And from their sinful ways return,  
 Or else go into th' Lake.

'Tis not he that Lord, Lord, shall say,  
 But he that doth Gods Will,  
 And through great Tribulations goes,  
 Shall stand on Zions Hill,

With Harps in hands, singing aloud,  
 Praises to God most High.  
 Such they love not their Lives to Death,  
 But for the Truth can dye.  
 And those that can dye for the Truth,  
 And for Truth lose their All,  
 They are the Sons of the most High,  
 And have obey'd his Call.  
 They are a chosen People, and  
 A Generation pure,  
 A Royal Priesthood unto God,  
 That shall for aye endure.

---

Concerning the breaking forth of the Word  
 and Power of God.

When God appeared in his Power,  
 In his great Love and Light,  
 And to the Sons of men made bare  
 His glorious Arm of Might:  
 When by his Word he brake their Hearts,  
 Which hardned were by Sin,  
 And clear'd their Understandings dark,  
 By Light shining within.  
 Then did they feel and see and know,  
 And understand aright,  
 That all the works which they had wrought  
 Were but toiling i'th' Night,

Though



Though they did read, and pray, and preach,  
 And frequently attend  
 Duties and Exerōise (so call'd)  
 From Weeks end to Weeks end.  
 Yet being err'd in mind from that  
 Which is the ground, wherein  
 All Sacrifice accepted is,  
 Which from the same doth spring;  
 To wit, the **S**pirit of the Lord,  
 And gift of his free **G**race,  
 Without the which none can approach  
 To God, nor see his Face.  
 What e're such said, or thought, or did,  
 It sinful was and vain,  
 Their Offerings did no more please God,  
 Than if a Dog were slain.  
 And when by **L**ight, and **T**ruth, and **G**race,  
 These things were understood,  
 Then from Self-acting they did cease,  
 For that could do no good.  
 And into Silence they were brought  
 On God alone to wait,  
 That in that Way they now might go,  
 Which **N**arrow is, and **S**traight.  
 And in those pleasant Rivers swim,  
 Where no **G**alley with **O**ars,  
 Nor gallent **S**hip can pass thereby  
 I'th' Channel, nor near Shores.

Where

Where **S**elf no Reputation hath,  
 But **M**an's will must be slain,  
 And all the Glory of proud flesh  
 Into the Dust be lain,  
 Where all Flesh must be silenced,  
 And Death not dare to speak;  
 No Woman in Transgression here,  
 Nor Man i'th' Fall so weak,  
 But only they whose Hearts the Lord  
 Prepares, whose Tongues also  
 The Lord hath touch't with a live Coal,  
 None else his Praise can show.

And till the Lord doth touch their Hearts,  
 And open their Mouthes wide,  
 In pure Retiredness they wait,  
 In silence they abide.  
 And when in silence they do wait,  
 And on the Lord attend,  
 To do what he commandeth them,  
 And go where he doth send.

They do not **S**peak until they feel  
 His **w**ord which is a Fire,  
 Within their Breast to burn, as they  
 To him their Minds retire.

Some then offended are hereat,  
 When they thus on God wait,  
 And say, no Profit can be known  
 In such a **S**ilent state.

What



VVhat benefit can be (say some)

VVhen none do **Preach** nor **Pray**,  
But **Dumb** and **Silent** do remain,  
It may be all the Day?

Thus **they**, who call their **Tongues** their own,  
Too much can **Prate** and **Talk**,  
And gird themselves, do as they list,  
And where they please will walk.

But such as know the Lord to gird,  
And lead them in that **way**,  
In which they would not go, when they  
Formerly went astray.  
They dare not **Speak** their own words then,  
Their **Tongues** are not their own;  
That Member so unruly was,  
A **Taming** time has known.

Then as the work of God is wrought  
Upon the Heart within,  
And **Tongue** is tam'd, by that great **Power**  
Which frees the Soul from **Sin**:  
Such they can open wide their Mouthes  
Gods **VVorks** for to declare,  
And what they meet with for the same  
Inabled are to bear.  
For they are past the **fear** of man,  
The Lord alone they fear,  
And preach the Gospel-**Power**, that all  
The sound thereof may hear.

Instant in **Season** they are found,  
 And out of **Season** too,  
 Alway in readines the VVill  
 And Work of God to do.  
 And if by some they are forbid  
 Thus to **Preach** in Christs **Name**,  
 More bold, and more courageously  
 They do declare the **Same**.

The more the **Truth** opposed is,  
 The more the **Truth** doth thrive,  
 Like Camemile, the more opprest,  
 The more it doth revive.

**Truth** may be blam'd, cannot be shamed;  
**Truth** stronger is than all,  
 And all that dwell therein shall stand,  
 When **Babylon** shall fall.  
**Mystery Babylon** the great,  
 Mother of **Harlots**, she,  
 Like to a Mill-stone shall be thrown,  
 And cast into the Sea.

---

Concerning Gods **Powerful** and  
**Glorious Presence**.

**T**He **Presence** of the Living God,  
 And working of his **Power**,  
 Doth rend the Rocks, and scatter Clouds,  
**His Name** is a strong Tower,

To



To which the Righteous fly apace,  
 And there in safety dwell;  
 It also precious Oyntment is,  
 The Virgins wise can tell.  
 The Presence of the Living God  
 Is comfortable, and  
 Great Pleasures are forever more,  
 Enjoy'd at his Right-hand:  
 In his pure Presence there is Life,  
 And Peace, and Joy, and Rest,  
 And those that do not know the Same,  
 What they enjoy, e'nt blest.  
 The Hills flow down, the Mountains move,  
 The Earth doth reell and shake  
 At the great Presence of the Lord,  
 Who all the World did make,  
 Therefore the Presence of the Lord,  
 From it where can man fly?  
 If he descend into the Deep,  
 Or mount up to the Sky;  
 Or do the Wings o'th' Morning take,  
 And to the Earth's end go,  
 The Presence of the Lord is there,  
 Man's Thoughts to him to show.  
 The Lord, the mighty God of Hosts,  
 For so is call'd his Name,  
 Who did the Mountains form, the Winds  
 Create, and all things frame.

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 And out of **Season** too,  
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 Who did the Mountains form, the Winds  
 Create, and all things frame.

The Upright in his Presence dwell,  
 And thanks to him do give,  
 For Mercies that from time to time,  
 From him they do receive.  
 But those that walk in sinful ways,  
 And in Uncleanness dwell,  
 Shall from the Presence of the Lord  
 Be driven into Hell.

---

### Concerning Maintenance for the Poor.

**I**N antient days, as we may read  
 In *Deuteronomy* plain,  
 The Lord ordained ways and means,  
 The Poor for to maintain.  
 Yea, he took care, and gave strict charge,  
 The Poor Reliev'd might be.  
 As also in *Leviticus*,  
 We may both read and see ;  
 And in the Book of *Samuel*,  
 God made both Rich and Poor ;  
 He lifteth up and bringeth low,  
 Let all his Power adore.  
 The Persons of the Princes great  
 Accepteth not the Lord,  
 Nor more regards the Rich than Poor,  
 He made both by his Word.



The Rich, who do the **Poor** despise,  
 And Needy Ones disdain,  
 The time will come, that all their Wealth  
 Can't free them from their Pain,  
 The expectation of the **Poor**  
 Shall perish not, nor fail,  
 Though Wicked men them persecute,  
 And in Pride, them assail.

The **Proud** lay wait to catch the **Poor**,  
 Their Eyes are priv'ly set;  
 The **Needy** they seek to ensnare,  
 And take them in their Net.  
 But they are blest who do the **Poor**  
 In their Distress consider,  
 And help the **Needy** in their straits,  
 Their Leaf shall not soon wither.  
 The Lord will certainly maintain  
 The just Right of the **Poor**,  
 The Cause of the afflicted Ones,  
 For-a'ye and evermore.  
 Although his Neighbours hate the **Poor**,  
 And Brethren him despise,  
 Much Food is in his tillage, and  
 A Blessing on it lies.  
 Whoever do the **Poor** Oppress,  
 And to them are unkind,  
 They do dishonour God, them made,  
 P'th' Scripture we so find.

We also read, that man is blest  
 Hath a Bountiful Eye,  
 Because his Bread unto the **Poor**  
 He gives, when they do cry.

The **Churle** doth ill devices make  
 For to destroy the **Poor**;  
 And them to slay with Lying words,  
 That they may rise no more.  
 The Person **Wile** no more shall be  
 A **Liberal** man esteem'd,  
 Nor yet the **Churle** thought Bountiful,  
 It must not so be deem'd.

The **Poor** who walk in Uprightness,  
 And in Gods fear do dwell,  
 Are better than the **Rich**, Perverse,  
 Whose ways lead down to Hell.  
 He that unto the **Poor** doth give,  
 Sha'nt lack in time of need;  
 But he that hides his Eyes shall have  
 Many a Curse indeed.

Doth not the God of Heaven and Earth  
 The **Poor** of this world chuse?  
 Doth not the Lord reject the **Rich**,  
 No kindness to them shews?  
 The **Rich** and **Poor** together meet,  
 The Lord them both did make,  
 And though the **Rich** regard them not,  
 God for them care will take.



Concerning the Uncertainty of  
• worldly Riches.

**A**S doth the Eagle soar aloft,  
And towards the Heavens fly,  
So Riches to themselves make things,  
Gone from us by and by.  
**No Certainty** nor Confidence  
A man can in them have :  
His precious Soul they can't Redeem,  
Nor Ransom from the Grave.  
Those that them eagerly pursue,  
And to grow Rich make haste,  
Do oft into great Michiefs fall,  
And Heritage lay waste.  
Therefore 'tis good, content to be  
With what the Lord doth give,  
And whether thou be Rich or Poor,  
Still in Gods Fear to live.  
Mans Happiness and Life don't stand  
In his Abundance great ;  
Therefore let all contented be,  
Not wanting Clothes and Meat.  
For who so to Content is come,  
A Treasure hath before  
That man whose Barnes are fill'd and throng'd,  
So full they'l hold no more.

The

The **Cares** and **Riches** of this World,

The good Seed oft doth choak ;

When some grow Rich, then they grow High

And so casts off Christ's Yoak. •

Therefore said Christ, How hard it is

For those have **Riches** store

Into Gods Kingdom for to go ;

More easie for the **Poor**.

How sorrowful it made th' Young Man,

Christ said, lack'd **One** thing more,

Which was, to **Sell** all that he had,

And give't unto the **Poor**,

And thou in Heaven **Rich** shalt be,

And come and follow me:

But having great **Possessions** here,

How sorrowful was he !

More easie for a **Camel** 'tis

A **Needles Eye** go through,

Than for a **rich man**, as saith Christ,

Gods Kingdom get into.

The Widdows Mites, which she cast in,

The **Treasury** was more,

Than all the rest, what they cast in

Of their abundant store.



# A Lamentation and warning for England.

**O**H, England! England! surely now  
 Thy case is very sad,  
 When many in thy Borders are  
 So wicked grown, and bad.  
 That at good men they make a Scoff,  
 At Purity deride,  
 Disdain the name of Holiness,  
 Exalted in their Pride.  
 Contemn the Worship of the Lord  
 In Spirit and in Truth;  
 This is a state to be lament,  
 In old men and in Youth.  
 Because of Oathes the Land doth Mourn,  
 Swearing is grown so great,  
 Daming and Sinking may be heard  
 Too frequent in the Street.  
 Cursings, Plague-rot and God-confound  
 So commonly are used,  
 With Gluttony and Drunkenness,  
 Gods Mercies are abused.

Moreover and besides all this,  
 Wicked Informers are  
 By some too much encouraged,  
 Christs flock to rend and tear.

Their

Their Goods to Spoil, Houses Riffe,

And them in Prison cast,

And go on still to work that ill,

Will Ruin bring at last.

But if these things encourag'd be,

And no stop put thereto,

The End will but Destruction bring,

And Nation quite undo.

For certainly the God of Truth,

That doth in Heaven dwell,

His great Displeasure will make known,

For such things, I fore-tell.

But though to thee, I tell the same,

Yet some will not regard,

But still will Mock at Warnings fair,

Their Hearts are grown so hard.

E're long the time will come, in which

A Reckoning God will make,

With them that do his People wrong,

And from them their Goods take.

'Tis not for Evil they have done,

But only and alone,

For worshipping and serving him,

Who is the Holy One.

Yea, certainly the thing is strange,

Did you the like e're hear,

If one do either Preach or Pray,

He fined is severe?

And



And if one neither Preach nor Pray,

But with Gods People meet,

Although in Silence they remain,

In Meeting-House or Street.

Then this is deem'd a Crime so great,

Some say, they won't it bear ;

And threaten, if they stand i'th' **Street,**

A **Riot** they will swear.

They chuse not in the Street to stand,

But forced by Constraint

Out of their hired Houses, then

To meet i'th' Streets are faine.

In Peace and Quietness they stand,

Upon the Lord to wait,

That so their Strength renew'd may be,

And bettered in their state.

For this they know, their **Duty** is,

**Assembled** for to be,

And wait upon and worship God

In true Sinceritie.

And God, the Searcher of all Hearts,

He their **Intent** doth know,

That for no other end they Meet,

And to Assemblies go.

They are a People principl'd,

Their Practice has made known,

No wrong to do, nor seek revenge;

**Good will** towards all they've shewn.

Their Principle and Practice is,  
**Superiours to Obey,**  
 And do those things which they require,  
 Wherein God don't say **May.**  
 But if it happen to fall out,  
 Some things they have enjoyn'd,  
 The Lord contrary-wise requires,  
 I'th' Scriptures ye do find.  
 It better is, **God to Obey,**  
 Than subject be to **Man;**  
 To **This** all good Men do agree,  
 Let rest say what they can.  
 Their **Meetings** are **Religious,** and  
 Most **Peaceable** and **Quiet,**  
 And yet some Vile Ungodly Men,  
 Swears thus meeting, a **Riot.**  
 Where nothing **Riotous** appears  
 In **words, Deeds,** nor **Intent,**  
 And yet they'll boldly swear the same,  
 So wickedly they're bent.  
 But certainly the time's at hand,  
 God will his Children dear,  
 That serve him uprightly in **Truth,**  
 From all false **Charges** clear.  
 And they that wrongfully accuse,  
 And hate them without cause,  
 Shall bear his **Righteous Judgment** fierce,  
 And **Rigour** of his **Laws.**

Who



Who Rigorous to his Lambs have been,  
 Severe beyond all Reason,  
 Conspirators against the Lamb,  
 And guilty of High-Treason.  
 They at his Bar of Justice then  
 Arraigned all shall be,  
 And sentence from the Judge receive  
 For their Iniquitie.

Depart from me, ye Workers of  
 Iniquity and Sin  
 Unto the place prepar'd of old,  
 Tophet 'tis call'd, wherein  
 The Worm ne're dyes, and Fire burns  
 Exceeding hot and fierce;  
 A flame of Brimstone kindleth it,  
 Where Piles of Wood's not scarce.  
 In Everlasting Torments, they  
 Their Teeth shall gnash with Pain:  
 In Chains of Darkness they'l be bound,  
 Not to be free'd again.  
 Therefore to those that persecute  
 The Righteous and the Just,  
 I say, Repent, before God say,  
 Depart from me, ye Curst;  
 For if Repentance ye don't know,  
 And from these Evils cease,  
 Then into Chaldon must you go,  
 Ne're more to have release.

And what you have in good Measure sown,  
 And that without guile cause, beyond measure  
 The same to you, shall measured be,  
 By those contempt your Laws.

Oh! that my Native Country-men,  
 And Subjects of this Realm,  
 To Moderation might incline,  
 And those set at the Helm,  
 The Cry of the Oppressed, and  
 The Case of all the Poor  
 Would hear, and those in Goals now lie,  
 To Freedom would restore:  
 And grant to all the Israelites  
 Free leave to serve the Lord,  
 And go to New-Jerusal'm, to  
 Praise him with one accord.  
 Then Blessings from above will come  
 Upon this Nation great:  
 The Nations round about shall all  
 Not only hear, but see't.  
 When Truth and Righteousness prevails,  
 Justice and Judgment to,  
 The want of which, where-e're it be,  
 That Nation will undo.  
 Where Judges for Rewards do judge,  
 More then the Case o'th' Poor,  
 The Righteous Judge of Heav'n and Earth  
 Will judge with Vengeance fore.

Where



Where Priests that preach are Hirelings found,  
 And tear the wool from Sheep,  
 They Shepherds are, void of Gods fear,  
 Not fit his flock to keep.  
 And God, whose Eye goes to and fro,  
 And all things doth behold,  
 His Controversie with them's great,  
 As Prophets said of old.

That Light is come, and now doth shine,  
 False Teachers doth discover,  
 And It must break forth more and more,  
 And spread all Nations over,  
 For to discover Babylon,  
 And all her Merchants great,  
 That so the whore may reign no more,  
 But come down from her Seat.  
 She long has sat and reign'd as Queen,  
 No Sorrow she would see,  
 But now the time's at hand, in which  
 Will come her Destinie.  
 She long the Blood of Saints hath drunk,  
 'Cause from Truth they'd not turn.  
 But now the Kings shall hate the whore,  
 Her flesh with Fire burn.

B. A.

# A Tripple Plea.

**L**AW, Physick and Divinitie,  
Were at a jarr, could not agree,  
To prove their Right, which of all three  
Should have Superioritie.

The Law pleads, It preserves Mens Lands,  
And keeps their Goods from Ravenous Hands,  
Therefore of Right challengeth he  
To have Superioritie.

Physick prescribes Receipts for Health;  
Which men prefer before their Wealth,  
Therefore of Right challengeth he  
To have Superioritie.

Then steps up the Priest demure,  
That of mens Souls takes Care and Cure,  
Therefore of Right challengeth he  
To have Superioritie.

Let



# A Tripple Plea.

**L** Et *Judges* judge this *Tripple - Plea*,  
 Then *Lawyers* shall bear all the *Sway*.  
 Let *Empiricks* their *Verdict* give,  
*Physitians* most of all shall thrive.

Let *Bishops* be Judge in this case,  
 Then *Priests* shall have the highest place.  
 Let *Honest, Sober, Wise Men* judge,  
 Then all these three away may trudge.

For let men live in *Peace* and *Love*,  
 The *Lawyers* Tricks they need not prove.  
 Let men forbear *Excess* and *Riot*,  
 They need not live by *Physicks* Diet.

Let men attend what *God* doth *Teach*,  
 They need not care what *Priest* doth *Preach*.  
 But if men *Fools* and *Knaves* will be,  
 They shall be *Afs-rid* of all *Three*.

**T**He **Day** of **God** doth now draw nigh,  
 From which the Wicked fain would fly,  
 Which **Day** discovers all their Deeds,  
 And plainly shews they are but Weeds,  
 And fit for nothing but the Fire,  
 And to be burned in Gods Ire,  
 Who now will throughly purge his Floore,  
 And save the Wheat for evermore.

**Christ** is the **Doore**, he is the **way**,  
 Where all should walk, where none can stray;  
 Turn in thy mind without delay,  
 That thou mayst joy in Gods pure Day.

To **God** Most-high, **Antient** of **Daves**,  
 My Soul aloud doth sound forth Praise;  
 This is the thirsting of my Heart,  
 That God his **Love** would more impart.

My Soul doth magnifie the God of Light,  
 For my **Redemption** great out of the Night,  
 Blessing and Praise to him for evermore,  
 Who hath inriched me with his heavenly store,  
 And gave me Entrance in by **Christ** the **Doore**,  
 To dwell with him now, and for evermore.  
**Glory** and **Praise** be unto God, I say,  
 Who brought me from the **Night** into the **Day**.

How



**H**ow fresh and green **Things** are in time of **Spring**?  
 How sweetly then the **Turtle Dove** doth **Sing**?  
 A heavenly Song of **Praises** pure I hear,  
 The time of my **Redemption** now draws near,  
 Praises pure, Praises unto God forever,  
 Who by his **Word** my Soul from Sin doth sever,  
 And fit the same, to enjoy endless Life,  
 By perfect Freedom from all **Fears** and **Strife**,  
 To live in **Peace**, and in a joyful state,  
 With **Christ**, my Head, my Portion, and my Mate.  
 Now I no longer in the World may dwell,  
 To me to live therein, seems like to Hell.  
 The Course of the whole World, which lies in **Sin**,  
 Too much therein I heretofore have bin,  
 But now my **Life** it stands in **God** most pure,  
 And here, O Lord, let me for a'ye indure.  
 And when that **Satan** did draw out my Mind,  
 I oft did in me hear a **Voice** behind,  
 Which said to me, **Keep** to the **Good** within,  
 For by **It** thou mayst be preserv'd from **Sin**:  
**Keep** to its **Teachings**, and mark the effect,  
 For by **Its** Power, **All Sin** thou mayst reject;  
 Of this thou need in no wise for to doubt,  
 For by **Its** Power the Devils are cast out,  
 And that State known, that's always pure and clean,  
 Wherein no **Spot** nor **wrinkle** can be seen;



And here the Soul may now for a'ye Rejoyce,  
And Praise the Lord with a pure holy Voice.

The Lord hath often knocked in my Breast,  
That my Immortal Soul might have its Rest,  
And be Redeem'd from all that hath oppress'd,  
To have my Life in Freedom, which is best.  
And so know Death through Life destroyed quite,  
And Mortal cloathed with Immortal Light.

The Day of God most holy is and pure,  
Which Day and Light the Sinner can't endure ;  
He hates the Light appearing in his Heart,  
Because the coming of it is his smart ;  
For as an Oven, it will fiercely burn  
All that is bad, and to Truth will not turn ;  
Yea, all that is in Man, it now will try,  
And all that is Impure must surely dye,  
And be consum'd, as with a burning Fire,  
And be destroyed in Gods dreadful Ire ;  
So only that which can the Fire endure  
Shall stand, and so come forth holy and pure  
And shall be crowned with a Crown of Life,  
Prepared as a Bride, and the Lamb's Wife.

Therefore ye Sinners hear, lest that ye dye,  
The Voice of Christ, Gods Son, with him comply,  
Who is the Saviour great, and kiss him strait,  
And to him bow, before it be too late,



And take his Counsel; for I plainly tell,  
 Those that reject the same, go down to Hell.  
 Therefore with speed, come turn your Minds within,  
 Obey that Voice which doth reprove for Sin,  
 And say, This is the way, come walk in it,  
 That you with me upon my Throne may sit:  
 Go not therefore in Ways and Works of Evil,  
 No longer live in Sin, and serve the Devil;  
 But follow me in those Ways that are Pure,  
 For Dark and sinful Ways I can't endure;  
 My Soul in all respects doth loathe the same,  
 Those walk therein, dishonour Gods pure Name:  
 My Counsel heed, and do not run before,  
 Incline not to the Spirit of the Whore,  
 Her Cup of Wine, is Fornication great,  
 Vials of Wrath shall come upon her Seat.

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**T**He Lord doth feed his Flock and give them Rest  
 In pleasant Pastures, where they richly feast,  
 And drink of Shiloes Brooks that run so clear,  
 For they only, the living God do fear;  
 They hear his voice, and do his will aright,  
 In Holy things their Souls have great delight.  
 But this unto the Sinner seemeth strange,  
 Whose great delight in Darkness is to range  
 And rove about, and from the good to rove,  
 Walking in sinful Ways, yet hope for Heaven.

'Tis a false Hope, the Hope o'th' Hypocrite,  
 It leads not out of Darkness into Light;  
 Therefore that Hope, I say, trust to no more,  
 But come to Christ within, the Hope, the Door;  
 Come from that place where Satan has his station,  
 Enter the Kingdom through great Tribulation;  
 For all that will live godly in Christ, they  
 Shall meet with Persecution in their Way;  
 But God preserves the Humble and the Meek,  
 The Proud and Persecutors Head he'l break.  
 Therefore thy Neck subject unto Christ's Yoke,  
 Fear not, thy Bands, though strong, shall all be broke.  
 His Yoke is easie, Burden light, and shall  
 Give to thee Rest, and bring out of the Fall,  
 Into that Way, which narrow is and straite;  
 Bow to his Yoke before it be too late.

J. C.

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 THE END.
 

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Page 9. line 8. read *look not thou thereon*, l. 16. r. *leasure*. p. 10.  
 l. 9. dele *who*, l. 24. for *placed* r. *plac'd*. p. 14. l. 23. f. *doth* r. *do*.  
 p. 16. l. 26. r. *like to a pest*.

*Mary. Norris. Book. Given by her  
 Father 1722*



